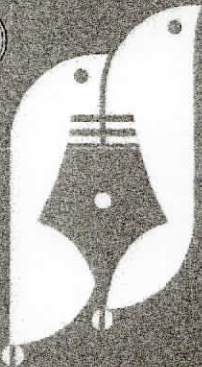


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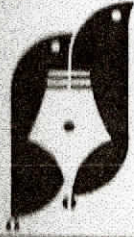
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THE CHALLENGES FACING TRIBAL COMMUNITIES IN GLOBALISATION

Vishnu Sarjerao Jaybhaye

ABSTRACT

Katkari is a wild tribal community. These tribes have a vast historical and cultural background since 5000 to 6000 years of pre-independence. Adivasi means the primary and fundamental habitants colony. They are found in the districts of Maharashtra in Raigad, Thane, Ratnagiri, Pune and Nashik. There are five sub-castes in this community, Athawar, Hod, Sindhi, Son or Maratha and Varap. The above mentioned tribal community is living along with valleys and mountains for their shelter and food. They are also living in the forest area. The habitants of these people/ community is aloof from the developed society. Therefore, they are not developing their lifestyle.

Our Constitution has given equal benefits and authorities for all the citizens, but till today many tribes are aloof from the certain benefits and authorities, that are essential for each citizen for their daily needs in the society. Katkari community is known by many or different names like Kirodi, Kathodi, Katwadi, Kothadi. Communities are included in Scheduled Tribe and this community is economically and socially backward, therefore, it is necessary to study the Katkari Community, those who are aloof from developed community.

Keywords : Tribal Community, Adivasi, Community, Katkari Community, Citizens

OBJECTIVES:

1. To study the challenges facing the tribal community.
2. Embracing the challenges facing by tribal communities.
3. To publish on the success of the schemes implemented at the government level.

WHO SHOULD SAY TRIBAL:

Anthropologists have found it wrong to call the backward secondary human group right in a tribal context. The life of the tribals is in the wild and their ethics, thoughts, social order, arts, culture are the main teachings of the society. Anthropologist have answered who to call a tribal by studying tribalism through a direct observation method.

ACCORDING TO DR.N. MUJUMDAR:

"A tribal group is a family or family group that adopts a systematic arrangement in order to create a

common denominator, rules, and mutual responsibility for the same language, marriage, business, etc, living the same terrain with the same name." Anthropologists have defined the criteria of tribal social economic status, religious restrictions, education status, technical status. The representative definition gives relevant information in the tribal context.

THE SUPERIORITY OF THE TRIBALS:

As a human community, we study tribal tribals as their multidimensional and natural life.

Although the main society is advanced, there are many things to learn from this illiterate tribe in the forest. Although the main society has made progress on a material principle, the superiority of the tribals is evident by many factors,

1. The principle of 'we for nature' of tribal tribals inspired by modern society.
2. The cultural richness of the tribal people recognized through dance, music, folk, literature

painting, social festival, celebrations, artistry. This cultural reserves need to be preserved.

3. The social unity, respect of elders, discipline and the preservation of moral values are the guide to the virtuous world.
4. In the main society, dowry practices are the cause of the exploitation and oppression of women, and barbaric practices of the tribals explain the status of women and the class.
5. The tribals who have knowledge of herbs in the forest are known as 'natural physician'. Modern medicine relies on these tribes.
6. Tribals are aware of the environment and their role in forest conservation is very important. Environmental awareness is evident through the worship of nature. He has faced many problems as main stream society consider nature to be his sacrifice. In view of all this the vision and awareness of the tribal people comes from the perspective of socialism and values. The main society is still stuck on social issues this has been traditional accomplished by the tribals. We need to think of these tribes living in the jungle as 'wild or advanced'.

DEVELOPMENT OF TRIBALS:

While india is being recognised as the major economic power of the 21st century the identity of the tribal people who have failed to live as a 'man' remains unfortunately still to this day. The goal of sustainable development will not be achieved without the participation of the tribals. With this in mind, expectations from the neglected tribes of the government and the main community have increased. In the post independence period, the government has social action in tribal development and is considered an important contribution of christian missionaries. The british exploited the tribal development instead. An example of this is the tribal women who fell pray to the hunt in the wild. Institutionalists and landlords exploited the aborigines in the shadow of the british. Charya bhise, Thakkar Bapa, Godotai Parulekar, Anutai Karve, Anutai

Wagh, Kakasaheb Barve, Shankarrao Thakkar all sacrificed their lives for the exploitation of the tribal and for their prosperity.

The tribal contribution of Balasaheb kher, Karmaveer Bhausaheb Hire is notable. Pandit Nehru also took up the role of Thakkar bapa's during the liberation of Dakshin. Godatai Parulekar received an acknowledgement of his work as the queen of Warli. Although the missionaries have undertaken tribal development for the main purpose of spreading religion, it is important to carry out such activities in residential areas, residential schools and clinic. Since the issue was a separate issue before the main community, no one was able to give importance to the development of the tribals.

Tribal development began with the participation of the government in the post independence period. Many anthropologist have opposed the development of modern principles, fearing that the tribal culture would be violated. Irrawati Karve proposes the principle of tribal development through cultural protection to bring tribals to the mainstream. Against this backdrop, Pandit Nehru presentsd his view on tribal development. The tribal development process started at the country level from 1975 to 1976.

Tribal deployment came as a new form of integrated tribal development. Tribal planning Group along with the development, kshatriya Vikas was the target. Independent tribal ministry, Non- Government Research and Training Institute tribal finance and development corporation, Tribal co-operative societies have also made significant contribution to tribal development. Although many activities like education, health, social development, agriculture and supplementary businesses have been implemented under tribal development, the picture of tribals has not changed much. Lack of unselfish and grassroots leadership, Widespread tribal movement, flaws in the governing system, the limitations of the tribals, and the isolationist policy of the main community are the main reasons for the failure of tribal development. Although there has been awareness among the tribals, the struggle of the tribals to get recognition as a part of the society has not ended till now.

IMPORTANCE OF ECONOMIC AND SUSTAINABLE DEVELOPMENT OF TRIBALS:

Due to the unique importance of the knowledge, skills, equality and uniformity of nature of the tribal people in the economic and sustainable development of the country, the tribal will not be able to proceed without

taking it. This has been proven by studies. In the current market word, tribal has become an important focal point of the overall development of the country. Natural knowledge of pharmaceuticals, specialization of forest produce, conservation of nature and tourism industry, tribal crafts, painting, folk art trade fair, knowledge of animal husbandry and importance of their research are the indicators of economic development as a tribal one. With environmental imbalances becoming a global problem sustainable development has gained importance today. India today faces the challenge of economic development as well as sustainable development. Awareness about sustainable development is evident through to

Vandhara Council held so far in the world. Considering the future generation of environmental equilibrium, the use of natural resources remotely, social benefits and their ideas are the key to sustainable development. Love of the tribal nature of India, awareness of environment, the philosophy we have for nature, the role of forest conservation and conservation is a major contribution to the tribals towards sustainable development. In short, the Tribes of Ranavana have the answers to the questions of development of the main community. To accommodate the tribals is the need of the main community rather than the tribal. The importance of their development is illustrated by the increased expectations of the main community tribal.

TRIBALISM IN GLOBALISATION:

Globalisation is part of the open economic policy adopted by India. The country is implementing globalisation on the basis of import image and hence the benefits are much higher than the gains. The main community's relationship with recent tribes is selfish. Globalisation in India is beneficial for the rich and it is full of vulnerable such as the Dalits, tribals. Atrocities on tribal women and girls, malnutrition, torture of tribals, forest officers and police officers who died of starvation. The slaughter of tribals by the Ranveer Sena, the wandering fisherman carrying the stamp of crime, the brokers who carry loans in the name of the tribals, the tribal people in Orissa who used to crush the bark to extinguish the barking, are all examples of the tribal situation. The mention of 'Girijan' on tribals was a form of "Emotional blackmailing a discrimination". The tradition of neglect, which started from Shabari, Eklavya, continues to this day and has been added by globalisation. The struggle to live as a tribal man

continues today and this is demonstrated through the exploitation of oppression.

CHALLENGES TO TRIBALISM IN GLOBALISATION:

The neo-liberal movement in the thirteen states that explains the extent of exploitation of tribal states in the culmination of this. The tribal tribes being drawn into this process have created challenges for them.

1. Globalization has added a new exploit of tribal 'Multinational companies'. In the business world, tribalism cannot compete with than at any level, as multinational companies have turned the jungle, on the one hand, there is a fragmented picture of MNCs earning crores of rupees and on the other hand tribal people suffering poverty due to poor living.
2. Globalisation is the driving force for exploitation and the release of dalit tribes from exploitation is inexcusable. The financial panic of big companies and multinational companies in the country is confirming the means of exploitation financial rap sessions on tribal people are under the Dept burden of lenders contactors privatization that comes as part of a new policy deprives the constitutional right of reservation this is the type of humanity of the tribals and tribals who are pushing to get to the main body reservation is the cost out-of-town living and neglect of generations and the conspiracy to push through the back door through privatization continues even today win the scheduled tribes have not been able to reach the mainstream on the basis of education drop schedules the policy of improving the lives of the government is denying opportunities to the dalits and tribals.
3. Banks in India need to work for social obligations get opportunities for the advancement of the v Privatization is leading to the introduction of P focused private banks in the banking business private banks and foreign banks in the country modern lenders. Privatisation has led to the qu of social banking, which is exacerbating problems of weak. Due to the importance of commercial banking, the banks could not reach tribal people enough.
5. While the market for education is the picture society, the prime stage of the education in a context is the lack of language education

important question is how to adapt the tribal society to the needs of the basic market in the world of the market.

6. Dalits and tribals have to be mentioned as a double-factor of poverty. While the poverty of tribal people is not important to the media, it is a real part of professionalism. The daily life of the hungry, naked, tribal people is set in the market because of the lack of ability to identify the real world.

A WELL-ROUNDED APPROACH TO THE DEVELOPMENT OF TRIBALS:

Adivasi as a component of the community needs a positive outlook. The expectation of the tribals is sustained due to atrocities, exploitation, forestry, land mafia, disregard of the main community and government. In the name of the tribal peoples, the fruits of development are lacking. The tribal development programme of the government could not reach the last point due to system flaws. The Naxalite movement is fraught with struggle for the existence of tribalism in the tide of globalisation. If China is spending billions of rupees for the 'Pandas' people in China and 'Vultures' and other wild animals in India, then the government must carry out its responsibility for this large numbers of people. Although globalisation cannot be avoided, it should be implemented within the patronage of the Dalits and tribals.

Globalisation is a double-edged weapon and it will not affect the tribal people, it will start a new way of tribal development if careful efforts are taken from various fronts.

In restructuring the tribal development program, priority should be given to hunger striving rather than one time hunger.

Selfless leadership is one of the main needs of the tribal welfare movement, and working-minded

researchers, social workers, should co-operate with the government in that regard.

3. If India should adopt its natural system for the development of a 'Paradigm' then the problem of weakening with the country can be resolved.
4. Given the importance of human investment in education, training, health in the tribal areas, it will transform the attitude of entrepreneurship that is needed to survive in the current business world.
5. Tribal art skills are of vital importance in the professional world, and such efforts should be encouraged by tribal development programs and their respective organisations and individuals.
6. By preserving the good traditions of the tribals, giving importance to tribal development can benefit the country and tribals.
7. In the globalisation, the main societies can accommodate the tribals are in need of such a mind as the dependence of the main community on the tribal is also increasing day by day.

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